

PATANJALI'S YOGA SUTRAS: CHAPTER 1

SAMADHI PADA: KEY SUTRAS TO REMEMBER

WHAT IS YOGA?	1.2 <i>Yogah chitta vrtti nirodhah</i> Yoga is the mastery over mental disturbances.
WHAT DOES IT LEAD TO?	1.3 <i>Tada drashtuh svarupe avasthanum</i> Then you can see yourself for who you are.
WHAT IF YOU DON'T CONTROL THE MIND?	1.4 <i>Vrttisarupyam itaratra</i> Otherwise, we identify with mental fluctuations.
WHAT KIND OF DISTURBANCES ARE WE DEALING WITH?	1.6 <i>Pramana viparyaya vikalpa nidra smrtayah</i> The 5 mental activities are: correct knowledge, false knowledge, imagination, deep sleep, memory. (<i>klisha/aklisha</i> - they produce suffering or not)
HOW DO WE CONTROL THE MIND?	1.12 <i>Abhyasa vairagyabhyam tad nirodhah</i> Control over mind fluctuations comes from consistent practice and non-attachment.
HOW DO WE ATTAIN SAMADHI (the state of highest concentration/absorption)?	3 ways:
	1.19 <i>Bhava pratyayo videha prakritilayanam</i> Some are born into that state.
	1.20 <i>Shraddha virya smriti samadhi prajna purvakah itaresham</i> For others, if you have faith in the possibility of transformation, you'll receive energy to proceed on your journey, remember your priorities, eventually have an experience of merging and attain the clarity of mind.
WHO IS ISHVARA?	1.23 <i>Ishvara pranidhana va</i> Otherwise, the goal is achieved by active devotion to the Higher Power
	1.24 <i>Klesha karma vipaka ashayaih aparamristah purusha-vishesha ishvarah</i> It is beyond the cycle of birth and death, of actions and their consequences.
	1.25 <i>Tatra niratishayam sarvajna bijam</i> It is the seed of all knowledge.
	1.26 <i>Sa esha purvesham api guruh kalena anavachchhedat</i> Unsubjected to time, it is the spiritual guide even for the ancients.
WHAT STOPS US FROM MOVING FORWARD?	1.27 <i>Tasya vachakah pranavah</i> Its essence is captured in the sacred syllable.
	INNER OBSTACLES: Illness, procrastination, doubt, negligence, apathy, compulsive overindulgence, misinterpretation of self, reaching a plateau, slipping from the level achieved.
HOW DO WE KNOW THAT OBSTACLES ARE THERE?	1.31 <i>Duhkha daurmanasya angam-ejayatva shvasa prashvasah vikshepa sahabhuvah</i> These obstacles are usually accompanied by mental or physical pain, depression, agitation or anxiety, and disturbed breathing.
HOW DO WE OVERCOME THE OBSTACLES?	1.32 <i>Tat pratishedha artham eka tattva abhyasah</i> Consistently practicing one-pointedness keeps obstacles at a distance. OPTIONS: cultivating certain attitudes; prolonged exhalation and suspension; objective sensory perception; meditating on the light; turning to inspirational people; observing dream state or focusing on something you truly enjoy.
THEN WHAT HAPPENS?	1.41 As fluctuation subside, the contemplative mind becomes transparent like a gem, and reflects the object, whether it is that which perceives, the instrument of perception, or the object perceived as if they were one.

